

In examining our own instincts we are assisted by the emotions which some of them excite : to the instincts of other persons, and of the lower animals, we have no clue but their behaviour, and our conclusions can merely be inferential. The knowledge that we can gain by introspection and inference is very incomplete. But it appears to warrant us in attempting to classify instincts according to their tendencies, and in making some generalizations regarding the character and extent of their influences. We may distinguish them as *impulsive* and *directive* according as they simply impel the organism to seek a certain end, or elaborately direct it in the means of securing that end—according, for instance, as they impel an insect to provide for its offspring, or direct it in the detailed steps that are needed for such provision. Impulsive instincts appear to be uniform in general character throughout the animal kingdom : directive instincts vary greatly in different classes of animals. In the lower ranges of the animal kingdom directive instincts are exceedingly strong, and govern peremptorily almost every detail of external behaviour, as well as the processes of growth and the development and functioning of the internal organs. As we ascend the scale we find their authority gradually withdrawn from the control of external action, until in man they have altogether relin-

quished this domain. Their vestiges, however, remain in our *aptitudes* for acquiring accomplishments, and they continue to govern despotically the functioning of our internal organs. Reason is the development of an instinct which guides us indirectly, and not seldom wrongly, by telling us not that which we require to know, but how we should learn it. Consciousness assists reason